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Monday GROUP II
JUNE 3, 1968, NY New York

Mr. Nyland: As you know this will be the last regular meeting of Group II. I'll be away for a little while, after that, Group II, as such is dissolved, except for once a month and for the other times, the three weeks, all of you are supposed to go to small groups. Who is going at the present time to small groups? And who intends to go? And who has not made up his or her mind as yet? You mean everybody is so-called under the roof? I asked that two weeks ago and I was surprised that no hand went up. Now, I'll have to take your word for it. That's all right.

Now the question you must remember, why we have a large group towards the end of the month, or the beginning of the month, I do not know. I expect to be back by the 20th, maybe by the end of this month we'll have a larger meeting or - and then during that time we don't have any small groups and the purpose of the bigger meeting is to have a chance for all of you to ask questions that were not enough answered on which you would like to have a little different viewpoint, maybe, or something that you would like to go into a little deeper, or that perhaps in thinking about it, would give you a different kind of an aspect, and my suggestion for that is, that while you have now small groups and certain questions come up which may leave you even puzzled, that you make a note of them so that when we get together as a larger group, that then, at that time, you can bring out your little piece of paper and you can read it. In the meantime you can think about it.

The whole idea, as all of you know by this time, is that you get clear, that there is no difficulty in understanding what is the meaning of Work. Also of course, that you are under the obligation at least for six months to be honest in trying it, that also, during that time, you reduce as much as you possibly can your other religious interests so

that you are not interfering with this particular attempt. Sometimes it's difficult because you start very often on that what you already know and you don't want to let it go when it has something in it that is useful. And still I would advise you that if you want to Work in the sense that we mean it, that for that period, of, I say 6 months, you're quite honest about trying out if it is worthwhile for you, if you can get something from it and that, during that time, you eliminate as much as possible other influences on you. And the reason is very simple - because if there were any result during that period, you would not know to what to ascribe them, and I would like to make sure, that there are not so many variables in that kind of a research experiment so that when you actually know that certain things are changing, that you know it is the result of Work and not the result of some kind of another association. To what extent you can do that I don't know; to what extent you are honest I don't know; I don't know how serious you are, some of you I don't know really at all. Usually you sit at the end of the room and I just have a little glimpse of you and of course that is exactly what is the difficulty in a larger group and why there are smaller groups so that those who are the leaders of the smaller group actually will learn to know you and that you, in turn, will be willing to talk in the presence of a few of us, instead of in a larger group.

And I would like to encourage all kind of questions that you might have, theoretical or not-it's up to the person who answers them to tell you that the questions, perhaps, are not right or could be changed, or that the emphasis of your interest should be a little different-that's up to the person who's in charge. But I think that each of you should be entitled to ask any question that you like, as long as it concerns you, as long as it is not particularly superficial, and is

not just a question to ask a question-but that it comes from something in you that really would like to have the answer if you could find it. Now since you already have small groups and since there have been, perhaps, questions during that particular period, with the people ~~who...~~ you, who's group you joined, you may have certain questions that came up during that time. Let me explain a little more.

You understand now the principle on which this kind of a small organization is based. It's dissemination of, in the first place, of that what is Work and understanding of that kind of knowledge, and to make sure that it is clear, that it is understood with one's mind and that a description of Work on oneself is also clear to everyone who wishes to try. That, of course, is important. There are some who are, of course, in this kind of Work already for some time and it is logical that they take a responsibility. The responsibility for them is to help their groups to have the same kind of understanding that they have. And when I say that you can ask your questions in the larger groups is simply to give you an opportunity to talk about it if you wish. At the same time, it is necessary for those who are in the smaller groups and who are leaders, that what they tell (and there will be about 10 of them) that is principally the same. I would like to make sure that they understand it well enough, in essence, and that whenever they talk about it, of course, it will become a little bit colored because of their personality, but that the principle, that what really is Work, and the understanding, the definitions of certain concepts, are identical.

I know enough examples of people who are, you might say, set free a

little bit and then start to talk about it. That after 2 or 3 months, there is a tendency of interpretation; and sometimes there is a description of Work which is not intirely based on experience and it gets very often mixed with what one has read, what one assumes, and what you hope may be the truth. And I would like to safeguard against that as long as I am alive on this Earth-to make sure that we understand and can understand what is the meaning of the ideas of Gurdjieff based on All and Everything . That is based on the Bible, our Bible, and not on any other book, even if there are books that are quite right and useful and in certain sections quite correct. There is absolutely no reason why we should not take All and Everything as the basis on which we wish to talk about Work and I would like to leave other kind of personal interpretations simply outside.

Very ofter it occurs in groups here as well as anywhere, where everyone happens to talk about Work or Gurdjieff, that someone quotes from Ouspensky's In Search of the Miraculous or sometimes, to make it worse, they quote from the Fourth Way and then it is considered as if it is gospel truth, and because Ouspensky happened to say it and reportedly it came from Gurdjieff-because it may have been a repetition of what Gurdjieff so-called had said, then there is a little bit of an argument. It's not that I'm not interested in it, but it is very very little use. Either we understand Work the way we now talk about it and the way I believe All and Everything, as a book, ought to be understood and we leave all the different other interpretations, at least for the time being, outside. When you once know, when you once have worked enough, when once the knowledge that you have has been changed in you into an experience which is your own, you can go to any book you wish and you can read as much as you like about Gurdjieff, about what Ouspensky

says, Walker, Nicoll, The Journal, Hartmann, Fritz Peters, The Unknowable Gurdjieff...whatever you wish. It won't do you any harm when you know what is what and what is meant, based on your own experience, so that you will not doubt, because your own experience is the only thing that will guide you. If that isn't there, you have nothing. All the reas as an interpretation becomes a very nice pastime for your mind but it doesn't help you in your life.

Whenever you have Work and you try to attend to it in daily living, you will get an experience not only of the difficulties of waking up, but what is really meant by it-that even if you cannot experience it you know in what direction it is meant or what is said for what direction. And therefore I say, for the time being, you forget about someone else's interpretation, even my own. You must understand that; that I classify these particular meetings in exactly the same way as I would classify Ouspensky or Orage or anyone else who happens to talk about Gurdjieff, because it is quite logical that certain things when they flow through a channel, will take on a little bit of the coloration of the channel and that, sometimes, it is extremely difficult to remain exact with the interpretation of the choice of words that one has to have in order to illustrate the communication of concepts. And There is a possibility, of course, that when I speak about it that you will accept it because I happen to say it, and to some extent you can have a little belief in me. Also that you must question. It does not make any difference that I say it. I only give you a certain interpretation and perhaps close enough to the experience which actually can take place in you, and it is still up to all of you to verify it and to continue your Work based on what you know and you have, you might say, connected with a level of your being and that on that basis you will continue to Work-not on the basis of any statement

from anyone. The only statements you can take as they are written are in All and Everything by Gurdjieff or whatever statements there may be in the second series. And even at that you're liable to misinterpret them because they are not easy to understand. And it may take a long time before you really understand what the meaning is and that there are on the road to that fuller understanding, many different kinds of interpretations, which, for the time being, will suffice because you can use them but which, afterwards, you might change a little bit and get into the reality more and more of what is the meaning of what is being said and what Gurdjieff has written about.

So the Tuesdays are now used for the leaders of the small groups to get together and to talk about how they answered the questions in their group. You see that's the other side of it and it is necessary for a cementing of the exactness of what is being taught-that this kind of an exchange is necessary for us.

I would like to make sure that there are no mistakes which could be eliminated if we know about them and which should not continue when we know they are mistakes and it has to be told that such and such an interpretation is not entirely correct of if it is an interpretation, it has to be understood from a certain standpoint.

Now that is only to give you a little idea of what we are trying to do and will do in the next 3 or 4 months. There'll will be a concentration of certain efforts during that time. I'm not talking about ~~getting~~ living out in the country. I'm not talking about this kind of an intellectual exchange and meetings will continue over the summer. We have no vacations.

There is absolutely no reason to have holidays as far as your spiritual development is concerned. Work continues exactly the same as breathing and if Work actually has a meaning for you, you should consider it as if it is your breath. That is, that you have an attitude towards it, that it furnishes you food for your life and this time for your Real life. How far you get to that point, how far you are away from it at the present time, again it is your particular concern and it may take a long time before you actually come to the point where you realize that, without Work, you really don't live at all. But again I say that is neither here nor there; it happens to be there and we are still here.

What kind of questions are there? Ja?

You have to talk louder because if it is worthwhile to have microphones then you have to do your best.

QUESTION #1: I would like to have you enlighten me a little bit on a Work experience that I've had, uh, I was concentrateing on self-observation, uh, watching for several hours the way I was walking, uh, trying to be conscious of facial expressions, breathing apparatus, everything, and I happened to be standing on an elevator and I was...I had sort of a strange feeling. I looked down at my hands and my left hand was hanging at my side and as I looked at it, it appeared to be almost as a rock or a branch. It wasn't actually part of me and it was one of the strangest sensations I've ever experienced, but it only lasted for a few seconds. Uh, I don't know what to expect next and I...this was about a week ago and since that time I haven't had any other like experiences but that. Perhaps you could explain to me...

Mr. Nyland: I'm always a little leery about these kind of hallucinations,

because you know they are. You know very well that your hand or your arm was not a rock.

#1: I know it wasn't but it was a kind of, I was not connected to it, it was...

Mr. Nyland: No, that is right. I say I'm only a little leery of it. The explanation is that there is something in you that gradually separates from yourself. That there is quite definitely the possibility of two things existing every once in a while for a certain length of time, sometimes not very long, and as you say, maybe one or two seconds then it again is joined together. When we talk about "I" and "it" there are two entities of which "it" naturally represents all of the personality, practically all of it as we know it and the "little I" as something that starts to function independently of "it". Now it is possible at such a time when there is a separation, that what I now, on account of observing, see of my body, that is, I become aware of the existence of my body, that what is the awareness is not, for me, what it in ordinary life is. My viewpoint, from "I", becomes objective. From that standpoint, it doesn't matter anymore what it is that exists as long as it exists. Now the misinterpretation of seeing something that is like a rock is simply a continuation of the experience of a separateness, and it is that translated in the ordinary mind as if actually something of my body is separated from the body, or even to the extent that I like to think about it-that it is really something quite different in make-up from the rest of ~~my body~~ me. That's why I say it is hallucination because it belongs to the ordinary mind being affected a little bit by the fact that something of a separation exists right in the neighborhood and it will last only for 1 second and then it passes by.

#1: Well, I tried to establish through my understanding of the theoretical, uh, part of it, in the form of a golf ball hanging down from my head that was looking down at me and it actually for a second- I felt that I did establish a separation from whatever that was, that imaginary "I", uh, I really felt that I had established a separation from my physical body for a second.

Mr. Nyland: Not on account of the arm being a rock.

#1: Maybe that's not a good way to express it. Yes - (laughing)

Mr. Nyland: You see, because if actually the "I" observes the arm surely it was identified by the arm being a rock so it could never be the "I". You see there are of course associative values in the mind.

#1: I understand.

Mr. Nyland: You see, and as soon as there is something that you say it looks like a rock you're back in ordinary life.. To get over it quite simply, pinch it, you'll find out it's not a rock. You know it is, ja, no, it is quite all right to have hallucinations, because many times we imagine things that don't exist at all and it's very lovely to live with it for some time, so there is no objection to have that kind of an image of it. But when it comes to Work, I have to separate really what is the process of what is taking place when something in me becomes objective towards the rest of me, and that's a very concrete fact. It is no hallucination at all, that even if in the beginning I say that "little I" does not really exist and I assume that it starts to exist 'as if' it exists, as soon as it starts in the 'as if' state to observe, as soon as it receives a direct information of the existence of something that I now call reality which is myself, that what is the 'as if' condition of "I" becomes already partly reality for "I". It does not take long to change the 'as if' condition into a reality when one Works because the "little I", in 'as if' condition, is constantly bombarded by facts which are defintely real and they're even more real because

they're objective. I mean by that they are as they are without any question. All right?

#1: Yes, uh, not exactly but I...

Mr. Nyland: No, no, then let's straighten it out because it has to be exact.

#1: After I thought about that experience later to put more light on the subject, I felt as if this, whatever was watching this particular as I call it (inaudible) rock if my physical body was to die, I was asking myself what would stop this invisible or the "I" that had been watching that momentarily, what would stop that from still existing?

Mr. Nyland: I don't know. It depends how much it has grown.

#1: That's true, but I'm trying to... place...

Mr. Nyland: Well, let's theorize a little more. If I'm alive and I wish an "I" to exist, it is dependent constantly on my wish that it will exist and will function. It is dependent on the effort I make and the effort is quite definitely an unconscious one. It is probably the best kind of an effort that I can make, but still it is subjective. So when I have an ordinary life, with all my senses and everything that exists as far as my body is concerned and already I have such a hard time making the "I" function and making it continue to remain in existence, when I'm still alive, there is absolutely nothing that I can count on that the "little I" will continue to exist after my body dies. But don't mix two things up. That what is a spiritual value of a man, what is representing his inner life, that what is a little different, partly because it happens to be a form of matter which is not as material as the physical body is, we can call it ethereal, or a little spiritual or sometimes emotional. It's a kind of a quality in man which we simply say in general represents his inner life and whenever he has concepts that cannot be put into words or certain feelings that he knows that

they exist, but he does not want to define or that he says I am as if lifted up or I am as if I am light and walking on air, or when there are certain states in a man which he cannot define with his intellect and nevertheless knows that they exist and are of a definite higher quality than usually his ordinary existence indicates these are certain things, forms of matter of a little different kind of a density. We simply call that as if it is Man #4. It still is man in a subjective state. It still belongs to man as he is - unconscious but in this particular configuration of that form of density, this man starts to feel and also has a chance to think, every once in awhile, about the possibility of actualizing his potentials.

That is in that particular section of a man, that is not as sharply defined, that it is a separate section from the rest, but it happens to occur every once in awhile, on account of certain experiences, then that man starts to feel about the possibility of growth and he starts to realize every once in awhile based on an experience, that that growth is possible for him. Then with that kind of belief, he lives at certain times in different kind of a state and it is from this kind of state in which you might say, the highest form of his emotions, whatever he is capable of and that what is the most pure state of his thought are combined into the wish to create the "little I". Now that what is the wish in man of that kind and what belongs to his spiritual value, that is a certain substance which is not bound by the body, ~~that~~ then only as long as the body exists. But as soon as the body as a physical entity is, let's say, is going to be destroyed because it dies, that is the life cells in the body are emptied of life force, then that what is this kind of a spiritual quality remains in existence. It is not any longer on Earth, although for a little while it

stays in the neighborhood of Earth and, after 40 days, it becomes more free and then dependent on the condition in which such a man has lived on the Earth, on that will depend how far this spiritual quanitity of material will go away from the Earth or be free from the bondage of Earth and the Earth's atmosphere.

Now these are things that continue to exist even without having any "little I". You see they are an emotional quality and as such they are entitled to stay in the emotional sphere around the Earth, which is represented by the planets. But the "little I" is of a different kind of quality. It is an intellectual concept, and awareness belongs to a mental functioning and, as such, the principle that is involved in the "little I" belongs to a level of being comparable to the Sun, not the planets. So when I say that a man, when he dies loses the "little I", he loses that what is intellectual for him as a pure intellect in the form of an awareness, but he still has the possibility of an emotional state, and with that emotional state, this for the time being - being part of his Kesdjanian body, when it is not developed is only a do-re-me of that scale, but nevertheless has an existence and it remains in existence around the Earth or in the atmosphere of the Earth. It belongs to the spiritual world, so that continues to exist. But not his "I". His "I" is an entirely different quality (?). His "I" is actually that what belongs to the realm of the Sun and sometimes the "I" comes and that is why we say sometimes that that what is the "little I" is a representation of God in one. It comes from a higher region even outside our solar system. Gurdjieff talks about that in <u>All and Everything</u>. If you read it you will see that that what is within our kingdom, as it were, represented by the Earth and the planets and

our Sun, is still very small compared to certain influences which are outside of our solar system and they start to feed the possiblity of an intellectual development of oneself in the develppment of one's soul. But, I think it's enough theory. All right?

Be very careful because if you go over into thought processes of this kind and start to interpret, you're quite a distance away from actuality of work. Don't indulge in it. If one has an experience as if the arm was like a rock, one says 'well, isn't that interesting' and then go on! Don't bother about it. In the first place it is not true; in the second place it might lead you astray; in the third place you might think even that it is extraordinary and it is really not extraordinary. It is simply a fact of a little separation which one experiences which starts to, by association, go over into an ordinary mental functioning and naturally affects the mental functioning somewhere. All right?

Ya, who is in the back? Not you, but the little hand. Huh? I think it was further than. Who had their hand up?

_____: I did.

Mr. Nyland: No, I saw you, but there was another one. Ya, that's the hand. O.K.

QUESTION #2: I"m having some trouble with identification with atmospheres around me. I found that certain atmospheres created either by the weather outside or the people around me, or the situation of what I'm doing at the moment will create a tremendous amount of energy and I'll feel what I call high. I'll feel very joyful. And when I try to use that energy, for a work effort, I go off into daydreams and imagination and I don't know how to use the energy for a proper work effort.

Mr. Nyland: Who says in the first place that you should use that energy? that you should use it. The idea of course is obvious, that when you

are in a high state and you happen to think about Work that you would like to use that energy. The energy that you have at such a time which causes you to have joy, or wish for life is af a very low nature. It's a low rate of vibration. It belongs so definitely to Earth and it belongs to the health of your body and it belongs to the manifestation of your life on Earth, and it is not in the particular state in which it can be used for building a soul. There are different levels of the energy in a man and the process of conversion takes only place when one Works and one uses then the energy which happens to be there but converted for the purpose of building something of a different quality. And that's why it never will work. You call it identification, it isn't. It is affect on you only. You are affected by the atmosphere around you and then it produces in you a heightened state of health. I call it health, bodily, or feelingly or intellectually. You feel that many things are functioning quite correctly physiologically or biologically in your body, and that the organs are functioning correctly and that they have actually the possibility of doing a good job and all for that - for all these kind of activities, certain forms of energy are needed which belong to it. When I wish to build something that is of a different kind of a quality and particularly when it has to do with intellectuality of the soul, that is the actual knowledge which will lead to understanding, I will need forms of energy for it which are much more refined, and have a difference, like for instance, one "do" of a certain octave as compared to the octave at the end of that partiuclar octave, to the "do" at the end of that octave which has double the rate of vibrations. And the question of the conversion of such energies is sometimes extremely difficult. When there is too much of a certain, what I now call, a lower rate of vibrations, there is no chance of converting it. Every-

thing is taken up by the lower rate and it is used for a very good purpose for Earth. But it is not useful at all for Heaven. One has to take a little bit of that kind of energy away from the totality of it and works with that and converts it into a higher rate. In other words when I wish to Work, I want to do something regarding the possibility of a creation of what I now call soul or an intellectual body, which has a very definite rate of vibration as represented by the energy when it is alive; and for that reason I take a little bit of the energy and apply it, in a very small form, of an activity which I call a conscious effort. I forget about the state in which the rest of the body is - it may be joyful and it may be at a very high rate, as far as that joy is concerned. But I now introduce, if I can, by separating a little bit of the energy that I do have, converting it into this new kind of energy by means of the effort I make. It's very difficult because that what is a higher state for myself when I say high on Earth and it is a state in which energy is being used ending up in a state of satisfaction, has a momentum, and I cannot enter anything that has a momentum simply because it's going away in dynamic force, and I cannot catch it.

That is the reason it is so difficult. It is not called identification. Identification goes out from you towards something. The influence of something outside on you is simply an influence. You are affected by it. The result is practically the same because you become one as it were, but that is why it is so difficult - if it is your own, that is, if it is real identification with an object outside, you will stop it, but when something from the outside comes and affects you, you cannot stop it unless you put on the harness, and that you haven't got. Don't think it is necessary that all the different energies of

ordinary life are applicable for the purpose of Work. I think it's extremely seldom that they can be used, surely never in bulk. They have to be separated out and that I say is a very difficult problem. No, the only way one starts to Work, is simply to accept the condition in which the physical body happens to be, high or not, enjoyable or not, satisfying or not, and simply try to see if there is an "I" that can actually say 'this here exists', without a description of the joyful state. And if that cannot be done, it's not a time to Work. Don't try it. There are ~~probably thousands~~ hundred of opportunities where there is no chance for Work. There are probably thousands of opportunities where there is a chance, but common sense must tell you that certain times are right and certian times are not right at all. You might say sometimes it's too bad, because there is a quantity of energy that IF you might say, IF it could be converted, it would be extremely useful, sure there is no doubt. The more intense any kind of a feeling is, the more there is energy and I can say if on the top of the mountain, I can actually utilize that what is there ~~ar~~ as (is?) represented by what is the rate of vibrations we call the amplitude of it. That that naturally would represent an enormous quantity if it would be available. But it is never available. I have to reduce many times in such a case, the state in which I am, by relaxing, by intentionally sensing, which is still unconscious, but which is in the borderline of the possiblity of waking up, and then I actually can have a result. But not other wise. Don't try it. Simply take it and say - too bad, I can't use it, it would be nice - and then let it go and then if you can become aware of you being in that state without describing it, but that is the difficulty, because you will remain partial. Take a long walk. Work off your energy that way. Do some heavy activity, that will take care of

the energy. Wash dishes, furiously. Whatever you want to use it for, it's quite all right. But then your body will get in a much better state to be used as an object for observation.

Now who was it? Ja? You better get up because I can't see you. Yes, stand.

Joyce: You spoke two weeks ago about how ~~to~~ we die.

Mr. Nyland: Is it Joyce?

Joyce: Yes.

Mr. Nyland: Yes Joyce, Ja?

Joyce: You spoke again to the your man in front about that which in man exists after the normal physical death that we know. I don't know very much about death and....~~I Work~~, it isn't of any primary interest to me, I work when I work. I Work to change the quality of my life. Recently, I was discussing these ideas with other people who are interested in Work and they said to me that If I had no interest ~~and~~ or belief in any kind of an idea of existence or life after death that it is not possible to really Work. Is this true?

Mr. Nyland: No. It's very stupid. After one has an idea about what is meant by Work on oneself, it becomes quite easy to link it up with the possibility of the continuation of one's life existence after physical death. But the motivation for that what I wish to do now, and what I call Work on myself, is the result of realizing the condition in which I am now and that of course I would like to find something by which I can change it, and I'm not interested in waiting until I die and that then will be changed. As a matter of fact I have a motivation for wishing to Work, I want to understand it in such a way that tomorrow I already will be a different man, which, of course,

is absurd, but it's quite logical that I consider it that way. For instance if I say I fly off the handle and I get angry too quick, I wished there were a possibility of some kind of control. I say for that I would like to know about Work and become objective. The motivation is correct and the reason why I want to Work is correct, it has nothing to do with my death. But when I say 'this now is a real wish, that I want to do something about this angry state' that's the kind of energy... that is associated with the possiblitty of acquiring something that I, at the present time, don't have and I wish to have it in this life. That is good energy, because it acknowledges the fact that I haven't got what I wish, that the energy I have is not sufficient for that particular purpose in acquiring it and that the purpose why I want it has very definite something to do with the state in which I now am at the present and that I would like to change. Then I work with that energy in trying and following that what is needed. Now, the rules for wanting to Work will mean that I become objective regarding that what I am, and that in that particular mental process I cannot allow any description of what I am, because that would be partiality. So, the difficulty is when I have an aim to get rid of my anger, that all I wish now is to use the energy for waking up, without describing, in the state of being awake, that then I will get rid of my anger. And at the same time, I do it for that reason. This makes it very difficult for me to become impartial and accepting myself as I am. But, of course, it is not impossible and it's the sole reason why when it is that difficult, and I then can be successful, it becomes worthwhile. It has nothing to do with my death and I hope that I will live long enough to be able to Work on Earth for my soul, without forgetting that I'm still alive on Earth, I call it soul, because in the building of objective values in my life, which will enable me not to be angry, or to be able to control it or to be angry at will, logically represent

for me a condition on Earth into which condition there is given the possibility of being objective and that therefore, anything that is introduced as an objective value in a subjective state will have the chance that when the subjectivity dies, the objectivity will remain, so when I start to think about it I say that it's very nice, I want to find something for my life on Earth and at the same time I develop something that is useful to me after I die. And, of course, it becomes more interesting but it does not mean that I need in order to wish to Work. Is that clear?

Joyce: Yes.

Mr. Nyland: Such stupid remarks sometimes people make. When we say 'yes, I want to go to God, or I want to have a soul, or I want to be able to prepare myself for Heaven' what will we do in the meantime? Wait until I die? It's a logical reason why when Christiams talk about how Heaven is going to be, surely I will commit sucide. Why should I wait this long? Partiularly when I suffer. I say yes, I'm sinful and for the sake of my sin now, Christ helped me or Jesus died for me, and now I still have to wait until I finish my ordinary life in order to profit by that what you might say, Christian life, I'm entitled to. It becomes completely illogical when you start to think about it, and the only way by which one can actually reconcile these kind of thoughts is that I must constantly try to live in the present. When I'm living in the present I don't consider my death. I've nothing to do with my future. In the present I don't allow myself to think about the future, then only the plans I make now for the future - I make now in this present moment and for that I use material that is already mine as an experience which I call my past, and that for that reason, I will need help and that help is represented by what I call God and that for that reason I will pray so that He can send material

form, force, knowledge, insight, all the different things which enable me at the present time when I'm concerning that what I ought to do now, that He can be helpful and actually, absolutely necessary for me to understand what is my aim, then of course, I profit by what is now in the future which I ask to come to the present so that then from this present I will be able to go to the future in the direction of where that help came from.

Work is at the present time in now. Work is the killing of time as it is NOW in order to change that what is time in any form of dimension, in any form of space, into the moment of infinity. And it has nothing to do with my physical death. It has to do with the condition of my life, so it is the realization of life as it is now. Even if it is encased in the physical body, it doesn't matter anymore if I reach that what actually concerns me as an aliveness. I don't even think about my Body, when I accept it the way it is. Why consider death? I become identified with such a thing when I say' it will die'. I describe it, then of course and it is too bad that it will have to die. I'm not looking at that what is, I'm describing how it is and how it's going to change and how it will be destroyed - that it is mortal.

We do not consider mortality in Work. We consider only life; but we can consider life in bondage and then you can say it's too bad it is bound, that is the motivation for wishing to Work, to set it free and then you don't think anymore about the bondage. You've made up your mind once and for all that you want to Work in order to set something free and then you go over into the description of what is Work and that is the simplicity that I become aware. Something of me becomes

aware of myself, and that that awareness includes an impartiality and impartiality means - I'm not considering that at all. I'm considering that as perhaps I hope it might exist and, of course, as I know that when I realize that it is bound it does not exist the way I think life ought to exist. It's quite true that I hate myself for beong a man on Earth. I don't see amy rhyme or reason why I should even be put in a form in the shape of a man. If it is life that is important, why didn't I stay away from Earth? I could have enjoyed myself perhaps much more on Mars or somewhere else in the rest of the universe. But who in God's name put me in this form? I cannot blame my father and mother for that because that happened to be just an ordinary mechanical way of creation - procreation. But this is the trouble of man - that he has to think about it. Why the hell is he alive on Earth? And then it's a question what did I do with it? Because this is the pragmatic acceptance. I am here and I call this life and I call this living on Earth and I am God-damned if I know why I happen to be here and sometimes I can tell God that he is stupid. Every once in a while these ideas must come to me. What is the sense of a man being alive and then being bound? When life should represent the totality of all things existing, everywhere and always. And why this bondage? Why this constant need of setting oneself free? Why this Work on oneself? And, of course, one goes much further in trying to understand that kind of a form of creation. I say there are limited fields in the universe even if the universe is space and space is endless and the concepts that are all the time in conflict within oneself of that what I know by experience every once in awhile as infinity, that I say - why doesn't it last and why is it immediately subject to the question of time that it disappears as infinity and becomes finite? Why is it necessary for man to live now in this kind of finite form? Why is it that he wishes to be free, he isn't? And, of course,

there are lovely theories about man on Earth happens to be at a particular place where he is in ~~RAxaxx~~ the universe and if there is a Cosmic Ray and the planet Earth happens to be at the place FA and that is difficult because you cannot go over into SOL right away, or whatever it is that you call evolution and involution.

All those kind of theories - they don't mean anything at all until I understand it within myself. Then there is a possiblity of actually understanding the rest of the world. If I can accept myself as being in a Cosmic ray, in which that is what is the body is now represented by a FA state, and for me now the question is - how can I get out of it and I say - yes, this is time and it eats me up, like it ate up His Endlessness and we call it Heropass. It's only to indicate what happens to human beings. It did not happen to His Endlessness. Don't make a mistake about it. It was only indicated as something that then became applicable to the condition in which we find ourselves here on Earth and then it is understandable for us what has to be done, because if I know that if there are certain forces which are destructive, that then I have to hurry in order to utilize whatever is now available before it is destroyed, that I do something with it at the present time and that for that I have to understand what is my world, where it is and in what state of develpment I happen to be as a human being and that is undoubtedly a state in an octave, if the totality of the octave is simply a description of progress for myself. But it doesn't mean that that is the end of it either, because if I have completed an octave, I hope that God will telescope me so that I then become a point and worthy for consideration by God. And the concept of God is very difficult for me to conceive, because I cannot understand these terms, omniscience and omnipotence. They're outside of my domain -

my framework and I can then say - yes, it happens to be Mother Earth which made me have a mind the way it is and my mind is now limited and it is encased in the skull and it cannot even expand. All of these kind of things of course become important for a poor human being when he starts to strive for something that he knows ought to exist and he knows also that it doesn't exist and what is he going to do about it?

It's logical that a man comes naturally to the acceptance of oneself as it is...it is the only way, that that is really the idea of pragmatism; and that the solution in that what man is, is in the first place the acceptance, that it has to be the way it is, without any like, without any description even, without having any particular reason to hope for something else.

Objectivity is, of course, a logical answer to the condition in which I am as I am and the more I start to try to think about the condition as I am and I don't like it, unless I will become objective. Objectivity and the reasons why we want to Work are completely logical. They belong to Earth. They don't belong anywhere else. They don't belong to life in a different kind of a form, assuming for a moment that of course they exist and it is illogical again to assume they don't exist, because if life exists on Earth, it must exist everywhere, if life is eternal. It's a question of definition you might say. But it does not mean that life on Mars or life on the Sun or life on the other constellations outside or any kind of a configuration of the universe is bound exactly the same way as we are here. There's a hell of a lot that we have that doesn't exist somewhere else because the Earth happens to be what it is and the reason why we continue with it is simply that we are too weak at this point, you might say that we are too far away from Absolute to understand that Absolute could

help us now. Why did His Endlessness lose interest as soon as the different Meglocosmoses were made? After the second separation he had no more interest and everything became mechanical.

We ~~are~~ were too far away from His Endlessness. It means in ordinary human terms, we are too far away from infinity or our magnetic center and that what is God within us is absolutely impossible to get to because we are harnessed, coated, with all kind ~~of~~ of things which prevent even life to come out at certain times.

So it is right if one says - I accept myself the way I am and that includes 'I am what I am on this Earth, whatever this Earth is.' ~~There's~~ With all the bondage, ~~there's~~ with all the manifestations of myself, ~~there's~~ with all the identification of myself with that what I now manifest, with the totality of myself being automatic and the acceptance of this automatism is the key. When I can understand that, and of course I'll understand the universe I'll understand ~~universe~~ myself.

Well, such arguments about the perfectly logical reason for this kind of Work to exist in the way it is.

There is no other way, because it is not at all the same as hoping for God to save you. Most religions are based on that kind of a state of Heaven or Nirvana. Either I can, in this state, realize that I'm infinity or there is absolutely no use to live.

Each note of an octave, regardless of where it is, belongs to the octave and produces a sound. I don't make any distinction and only in distance away from either "~~do~~ DO" upper or "~~do~~ DO" lower, but as a sound

it exists, that is the note that is struck, then it is part of the total scale and it is part of the total harmony of the Universe. But I have to accept my state - if it happens to be ME, it happens to be RE, it happens to be FA, I will accept that, where it is, then in that I create a new octave. In that tone dividing that tone into a total octave in which the tone becomes a point, and which combines in the new octave the "DO" and "DO", that's my life. And with that life, I Work.

Read. Read much more than you do. Honestly you don't. Read that book 10,000 times. Pick it up anytime - carry it with you. I said some time ago, tear out the pages and put it in and buy another copy if you want to have a nice copy for your library that you never touch, but take the pages, cut them out, put them in your pocket and take them out every once in awhile when you're by yourself, wherever you are, maybe when you sit in the bathroom. Go ahead and read something, and find out how little you do know. And every time when you open the book, wherever you might open it, you will find certain statements and you say, "What a fool I am, that I don't read this book, because every time when I open it there is something that is different or new and that I haven't remembered and I am surprised that I have read it, maybe even three times and I still forget.

That's the advantage of scripture, because in scripture there is essence. It is away from the form, it is not the words any more, it is not even only the concept as represented by words and sentences. It is how different words are hung together, and particularly when you pronounce them in a certain way, that then because of that, each word creates an atmosphere around it, and in that atmosphere, by the touching

of such atmospheres belonging to different words, something is created with which you can get in contact. When you sit, and you let it penetrate and you ponder, ~~that~~ with the limited sense, or intellectual capacity you have, you will be affected by that what is an essential quality of light.

Don't make a mistake thinking that you are too dumb. It doesn't make any difference how dark you are. What it is that all the time is in your life, and you say it is as if there is no sun and no light - one moment, one flash, one look, at the book with the intention of trying to find what is Beelzebub now seeing, what is the meaning of Rascooarno, what can I do with it, how can it affect me when I sit quietly and I say, "What is this Uncle Tooilan, why Beelzebub, Hassein? And I sit, and I ponder, and my mind is concentrated, and it trys its best to see behind the words, then sentences, the atmospheres, to touch, let them touch each other, and then comes all of a sudden clarity, one little ray of light, and it disappears. But it has taken away the clouds for one moment, and then you say it was right that I spend this moment on the understanding of the moment of infinity.

That's why I say you don't read it, you just attend to ordinary life, and God bless you. But it's not the way of superior man, if you know the "I Ching". It's not the way of a man who wishes to become harmonious. And you look at your day, and you look at how you had to spend your time, and you will say that it was an economic necessity, that you had to hurry to do this and that, and of course there was no time left, and that you hang on the telephone and you listen because you want to be polite, and you go out and you sit together and have a oija board, and you get all kind of information about what's going to

happen, you become more and more hysterical and you're caught.

This is the difficulty, you're caught all the time. If it isn't because of an earthquake it's because of the difficulties in France or it is because of world politics you don't like, or because the income tax which will be increased, or all this junk and the nonsense that everybody happens to talk about and that at the present time doesn't mean very much because tomorrow it's going to be different.

These are the things that I, when I talk about this spiritual quality of man, this little bit of man number four - you say it's do-re-mi, I say it's practically nothing because it's still below ~~fa~~ FA. ~~Do-re-mi~~ DO, RE, MI is nothing. It's only a beginning.

Work, as ~~do-re-mi~~ DO, RE, MI of intellect is observation, impartiality, simultaneity as "~~do~~ DO", participation as re RE, and experimentation as mi MI, and then Work starts. Work starts with fa FA. Work starts with the creation of conditions, so that you will have out of that kind of a friction which you know is going to happen, energy - wishing then, voluntarily, because of the intention that I create such conditions, to work for myself. That is the beginning, really, of one's soul, and it is like that and you have to hurry, because you are caught all the time, and you allow it. You allow it in your mind. You don't live with anything else than a lot of sawdust, and only the kind of things that you feel you have to have in order to earn a couple of dollars so that you can buy some bread.

Change your life. You simply live it the same way every God-damned day.

You get up at the same time eveyy morning, and it is difficult sometimes to get up, and every morning it's difficult. Why don't you change and get up at five, and wee what you can do. Try it for a little while and then allow yourself to sleep as long as you can, allow that also, and stop yourself for one week this complete nonsense in reading the newspaper from beginning to end, and Time Magazine backwards and forwards. And then a week in which you meet God, and you read all the different things that have to do with the possible spiritual development of man, and psychic research, if you like, and clairvoyance, and all the different things you don't know anything about, but which you should know. And you include in it all the different directions in which men have gone and in which they have found some kind of wisdom.

Concentrate on that for such a week, on that one thing for one week, You'll be a different man when you allow yourself to do different things, when you break your own monotony, when you become interested in a variety of such enormous quantity that you don't know even what to choose, and, but then you will be alive. You will also be stupid and you will make mistakes and you will be every once in awhile in chaos, but at least it is life that comes out, not always correctly, directed, not always bonton, not always from-frou, as Gurdjieff would call it, but at least it is something thatxxxx can come out and that really can prevent you from exploding inside and creating such a mess that you have a hell of a time trying to find where is the beginning and where is the end of your own life, practically all lost because of the chaotic condition in yourself in which even to the outside you don't know what really you should do, so that even at the present time you don't know what is the value, how to spend the time that is given to you. If you had a

choice you wouldn't know what to choose, because you don't as yet discriminate. You don't know enough about essential values, and if you do know, you don't give it enough consideration, to a$tach your life to it, because many times you just think a little bit and you feel then that perhaps in that, God will be satisfied with you as a human being. What is you? Again I say, it is not criticism of you, it is a general condition in which everybody happens to live because that is the condition of earth. At the present time that is the atmosphere created by our "progress", our industrial development, our labor unions, our glorification of laziness. And all of us are subject, like an atmosphere coming from the outside and among us, and penetrating into us, and we allow that because we don't know any more. We don't know because there is no examination in the psychic direction of qualifying you for becoming a spiritual entity. We don't know what are the measures of Kesdjanian Body. And still you have to learn it, and still you have to be told, to tell you that your days are all wrong and that you give in much too much to that what you think is right in your day, and you eliminate from your life the different things that might even help you, but which will cause friction and perhaps a little sacrifice; and that you have not learned as yet to be quiet with yourself, but that you all the time will want someone else around in order to still this questioning, "What is me, and what will I do?" And so I call up a friend and I ask him or her to come over, so I can spend the time and I don't have to think, and just a little bit of superficial knowledge that can be passed over from one to the other, and discussions will start. And you see, I don't give you tasks, because by this time you must know what you wish. But I do hope that you could become much more serious, and that you don't pay a little lip service to Work, that you start actually having it on your lips all the time and that it will serve you, when you know that that formulation requires a substance to put it in, and when the form-

ulation is actually emotionally tinted, that this, when it has the character of a tonation indicating a real wish and a realization of what is the state in which one is every once in awhile - and you must know this for yourself as pretty terrible - that then the form in which these kind of formulations should be put has to be of an emotional quality, and that you still have to build a house for that purpose, to keep it with you, to let it go with you, like your skin goes with you, like your shadow goes with you, so that for this, this emotional quality of man goes with you within you. Same kind of a shape for a little while, until it comes out, and then it becomes ecto-plastic. But one is alive, because it exudes, it wishes to be expressed and not always in the forms and the manifestations to which you are so used and which are so mechanical at the present time. A little different, just a little change every once in a while, a strange kind of a word, that you don't know and you have looked up in the dictionary and found the meaning for it and now you try to introduce it into the conversation, and to appear clever, and at the same time such attempts you make because maybe they will laugh at you. But it is your life and you ought to be proud that you have the courage to express it in a little different form, for yourself to be reminded - why do you do this, why do you want to change the expression on your face, why do you want to indicate something by even being out of breath and not being able to formulate it, but that somehow or other you try, stammeringly to tell what is God for you and what it should be in this particular life on this earth, to help people to understand that they need not be hysterical , that there can be something that is within them, and it is their solidity, and that they can withdraw within that and then live there and never mind what happens to the rest, even if you die, what will be affected when you

are alive within? Almost, I would say, who cares to stay alive on this damned earth the way it is. But one needn't be pessimistic about it, particularly because I happen to be a little cynical once in awhile. That only means that we are so far away from that kind of a heaven with the cobblestones made of gold, and that we still believe that business as usual will get us to the gates.

Ask - why do you want to Work, what am I doing with it now, what do I already know, how much do I use what I know, why should there even be questions, why is it there are more discussions of "I did this today, I thought of Work, I was sitting at my desk and I saw a piece of paper and mechanically I took up a pencil because I wanted to write down what my thoughts were, and I started in a letter and I said, 'Dear' and then I stopped and something came over me. Who am I to say 'Dear' on a letter to whom? And here I sit with a pencil in my hand and what will I really write that is worthwhile?" And so I sit at that moment and I think then, "What would I do, what would I be if I were now conscious?" And then I say, "And why not now wake up, now?" And I make an attempt, and I see myself sit at the desk with a pencil in my hand, and I say, "Yes, I can sense it even, here I am." I can even describe it and know I've lost my sense of awareness, so I come back , and here I am now and I know I am there and I accept myself, and that moment the telephone rings and automatically my left arm goes out to it and I'm lost, I know it. I pick up the telephone and I say, "Hello," again I'm lost but I say "Hello!" and I'm found. Why do I say hellp? Why do I want to use that word? In order to illustrate that I'm there, or perhaps to help someone else on the other end of the line to wake up because I am awake? And I want to. Then he tells me something important, and I get into that,

and my unconsciousness starts to function and my mind makes two and two and three and four and there I am seven, nine and I count it up and I make one dollar and a half and I say yes, and all the time there is my little mind busy, busy, busy. And I sit - and I hang up the telephone and I see my pencil. I said, "Oh my God, I forgot didn't I? How will I pay? I've lost. I've lost that opportunity. All right, for making a dollar and a half but where was it really, for me?

These are days you see, and you can multiply them ten thousand times each day, as you sit, as you talk to someone, as someone comes in the room, as you go and stand in line somewhere, at the bank, or maybe you want to eat and you sit down or maybe someone gives you a letter and you read it and it is flattering. Again. Then what do I do? There I sit in the little room and it is 8 o'clock and I say to myself, there is a meeting. There are people outside. I sit. I cannot sit, it is eight. This is the time. I get up and open the door. There I see this, that, -that.....Where am I?? I walk, slowly took and I, I collect. I'm there, yes and I sit and I see recorders and I become interested because they start turning around and there is a light on and I ask - is it working? Where do I ask from? What is there in me at that time facing you and then say, now, we have to talk about Work. ~~Talk~~ Talk. About what? Why? Talk now. About what, life? And how can I? You understand the difficulties. ~~These~~ These are the things to ~~consider~~ consider when you get up in the morning and when you are already caught because you happen to think maybe, you are late, maybe you will meet someone who you like very much, or maybe someone comes and visits you and it will be a chore, or the day will go in seeing patients, or clients or you have to sell or you have to wear out shoe leather to inspect this or that. And there you go and go and

go and it rains and you hate it. And you hate yourself once in awhile and you get hungry and you eat and then, again and again and again and this is the day, and there it goes, slipping through your fingers and before you know it, it's five, six o'clock.

Oh God?

Yes, you have a meeting, and then you come. Prepared? In what way prepared? To talk about what? Your soul? How much did you think of it today? Of that, what I say is not a question of dying. It's a question of developing, a question of evolution, a question of belonging, a question of understanding what is the universe, or, why should I wish to continue this kind of monotony, this life for me, for what, again and again I ask such questions because in doing it I'm prevented from doing things that perhaps I think are more important. I want to create, I want to paint, I want to play music, I want to write, I want to do this and that and I cannot because some fool calls me on the phone and wants to see me. And this is your life, all of it. And there it goes again and again, day after day, and you get a little older and after some time, you make adjustments. And you think it is necessary, and then you cannot get out of it because you keep on with you manifestations and you take the manifestations each time the way they are and, to some extent, you love them because you feel at home in them and before you know that, they are killing you and they are killing all ambitions.

So I will be away for a little while, and you can now think. I won't disturb you for a little while because tonight I have disturbed you. I have brought you back to your essence and I've told you about that what is your obligation in the light of the spirit, in the light of God, and that what is your talent when you then become interested in

Work, that then you take this, and you say - yes, I will now make it tenfold twofold, whatever it is, to the extent that you are capable. And so for a little while, I will not tell you this anymore. You are on your own for two, three weeks. Next week no meetings whatsoever. Not anywhere. Not even small groups. You can just spend it any way you like. After that there will be regular Groups II. After that, I come back. And so I wish you all a very good appetite. Use what you can. Use what you think is valuable and use also what you still have to clean, and perhaps distill and distill five times until you have the quintessence of the principle of that what makes even that kind of food alive for you. When you Work, there is no reason to be lazy, when you're still hungry.

Goodnight everybody.

END TAPE

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